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been Maryland Jesuits before their elevation to the episcopate, and seem to have had little difficulty with the order. But Marechal was a French Sulpician and, shortly after his consecration in 1817, troubles arose which lasted practically down to his death in 1828. The properties of the order had furnished a pension for his predecessors. He demanded that the White Marsh Plantation of the Jesuits be given him for his support and when the Jesuits refused this demand and also refused to render him the obedience on which he insisted, he carried the matter to Rome and secured a decree from the pope in his favor. The Jesuits evaded compliance with this decree for a time and, finally, the society in Rome offered to pay Marechal 200 dollars per quarter during his life. He accepted this, but insisted that he had done so for himself and his successors. There were additional causes of friction between the Jesuits and the other Roman Catholics. A misunderstanding had arisen, just before Marechal came to the see, about the transfer of ground from the Jesuits as a site for the new cathedral in Baltimore, and a church which was erected at Upper Marlborough was left unopened for a time, because it had been given to the Jesuits and they would not hold it in trust as Marechal desired. In this struggle between the archbishop and the order, the correspondence, which Father Hughes rightly calls "interminable in its repetitions and dimensions", abounds in sharp language, showing how earnest were the antagonists and how bitter was their feeling towards each other. Archbishop Marechal writes, for example, of his opponents as "religiosis virtutibus omnino destituti", as "coeca ambitione abrepti", as "facinoris authores". We shall await with interest Father Hughes's treatment of this controversy, concerning which he has so fully printed the material. BERNARD C. STEINER.

The History of New France. Volume I. By MARC LESCARBOT. With an English Translation, Notes and Appendices by W. L. GRANT, M.A., and an Introduction by H. P. BIGGAR, B.Litt. (Toronto: The Champlain Society. 1907. Pp. xxi, 331.)

LESCARBOT's *Histoire de la Nouvelle France*, published in 1609 with later editions in 1612 and 1618, though comprised in six books consists essentially of two parts—first, a narrative of the French explorations in America down to the author's time, compiled from various accessible sources and substantially without any original matter, and second, a description of the events, scenes, Indian manners and customs, animal and plant productions observed by Lescarbot during a year's residence in Acadia, this part having a high, even though somewhat local, historical value and interest. In the present volume we have a translation, the first into English, of books I. and II., which embrace the voyages down to, but not including, Cartier; and the remainder is to appear later in two additional volumes. An introduction, by Mr. Biggar, gives briefly and clearly the little that is known of Lescarbot's life, of his personal connection with New France and of the *motif* of his book. Then the

translator, Mr. Grant, describes the method and the aim of the translation, the various accessory materials and some further details of consequence, including a promise of two new documents in the third volume. There follows the translation of the first two books, made from the edition of 1618, immediately after which is an exact reprint, in smaller type, of the corresponding French original. And the volume closes with a reproduction of two of Lescarbot's maps, to which are added modern maps of the same places. This part of Lescarbot's work, being purely a compilation from printed sources, would have slight historical value were it not for certain adventitious reasons. These are, first, its marked literary merit, in which feature it is both pleasing and distinctive, and second, its clear reflection of contemporary French opinion of early French exploring and pioneering ventures, the discussion of which is enlivened by attractive frankness and illuminated by shrewd common-sense. It is obvious that such a work makes great demands of its translator, and Mr. Grant's own estimate of his task is expressed in his opening words where he says that "Lescarbot, like Herodotus, whom he so much resembles, should be read in the original." Yet we believe there will be only one opinion as to the success of the translation. Its accuracy to the sense of the original seems unexceptionable, and it has an easy flow, a certain sprightliness, much of the Elizabethan flavor the translator sought, and withal at times an actual beauty quite worthy of the original. And the whole is annotated discriminatingly, albeit somewhat sparingly.

It seems ungracious to note flaws in a work so good, and indeed they are few. We miss a bibliographical account of Lescarbot's book, though we naturally expect it, and the notes, especially upon Lescarbot's sources, are at times unsatisfyingly brief. There is an occasional slight error, as when (page 113) *palourdes* is translated oysters, whereas it is the round clam, or when (page 60) Nauset is said to be in the Gulf of Maine. And the system of connecting the pagination of translation and French is not the most convenient.

Typographically the volume is very attractive. It is marked by a large and tasteful simplicity of printing-paper and binding which combine to give it an appearance of individuality and distinction. We miss an announcement of the personnel and plans of the Champlain Society, number one of whose publications it is, and we must perforce rest content with the unsatisfying statement that the volume is supplied only to members of the society and to subscribing libraries.

American Philosophy. The Early Schools. By J. WOODBRIDGE RILEY, Ph.D. (New York: Dodd, Mead and Company. 1907. Pp. x, 495.)

THE first of our historians to treat exhaustively the whole period of early American speculative thought from 1620 to 1820, Dr. Riley is practically a pioneer in his field. While conceding the truth of De